

177 than overcome by habit they bent down until they were squatting
 514 again. These inroads on the traditional manner [111:117] of
 urinating were repeated on the days that followed. "I urinate"
 [192] is ankurá in Tapirapé. [Ed., a sentence is omitted.]

000 A letter from Father Antônio Blasquez, written in Bahia in
 1557 and included in the *Cartas jesuíticas* [Letters from the Jesuits]
 (II, 173) says of the local Tupinambá: "Their houses are dark,
 ill-smelling, and smoky, and in the center stand some jars shaped
 like half-troughs that recall the caldrons of hell. At the same
 moment, some of the Indians are laughing and others are crying,
 so slowly does the night go by in this house, where no one goes out.
 Their beds are hammocks rotten with urine, for they are so lazy
 that they will not get up to answer the calls of nature." [Ed., two
 paragraphs are omitted.]

514 As far as the Tapirapé are concerned, I may say that I never
 saw them urinate inside the house and never smelled urine on
 their hammocks, which, in any case, were washed in the nearby
 stream. To judge the cleanliness of the village as a whole, there is
 956 no better authority than that of the mistress of a household in one
 364 of the most civilized nations of Europe, namely, the charming
 Madame de la Falaise, who writes as follows about Tampitaua
 (200): "The general impression is one of stability and cleanliness,
 which is not encountered in any of the Caraja villages I visited.
 Here, there is neatness. No litter, no thrift-shop jumble, no
 tattered witches, no garbage, or broken pottery. Caraja villages
 express disorder, laziness, a heedless attitude. They are flea
 markets stinking of old fish. The Tapirapé village expresses order.
 The basic character of each race is clearly expressed. The Caraja,
 000 who camp for five or six months [111:118] at most, delight in the
 temporary. The Tapirapé, who are much more sedentary, set up
 961 their house for a long time" [translated from French.] [Ed., a
 paragraph is omitted.]

231 Of course, the cleanliness of the Tapirapé has limits which
 364 the kindness of Madame de la Falaise does not disclose, but which
 become apparent when we take a good look at the ground in some
 of the photographs reproduced in this work. There is no doubt that
 the voracity of the dogs and chickens contributes a great deal to
 the cleanliness of the houses and their immediate vicinity, for if it
 were not for them, much of the kind of garbage in which they are

231 interested would remain where it is. Also, I have already men-
 241 tioned the enthusiastic battling of the chickens against roaches,
 [136] which they eat throughout the night. The reaction of the Tapirapé
 [825] to this plague is to abandon the house and burn it. I never saw
 136 one of them go after the roaches and kill them one by one, which
 192 would be very easy owing to their numbers. Léry (159-160), in-
 cidentially, had already observed this scourge among the Tupinambá
 and apparently had not been familiar with it in Europe or on
 European ships, for he speaks of "bugs, called Arauers by the
 savages, which are no bigger than our crickets and which also
 come out at night in swarms around the fire, and if they find
 something they do not fail to nibble on it. Aside from what they
 get in this manner, they attack jerkins and shoes of morocco
 leather and eat the whole upper layer, so that people who own such
 articles find them all white and grazed in the morning when they
 get up. Also, when we left some chicken or other fowl cooked
 and poorly wrapped at night, these Arauers gnawed them to the
 bone, and there was nothing left on the following morning." [trans-
 lated from French].

The word written arauers in the French spelling of the sixteenth
 century author tallies perfectly with the anavé, anauf, and arauf
 with which the Tapirapé designate roaches.

To summarize the main comparative data in this chapter, we
 may say the following. The Tapirapé resemble the Tupinambá
 [361] in the arrangement of their houses around a central plaza, in the
 [342] erection of multifamily dwellings by collective labor, in the
 [476] elongated-dome shape of these houses, in the house burials, and
 [764] in the use of the sleeping hammock. They differ from the ancient
 [712] coastal Tupi in not fortifying their village with fences and in
 [345] possessing a central structure, that is, the takana, that stands in
 the center of the plaza. Among these cultural traits, the most
 typically Tupi are the elongated-dome shape, the house burial,
 and the sleeping hammock. The Tapirapé resemble the Karajá
 [352] in the shape of the little bench, but differ in the Tupi name they
 give to this article of furniture, in the arrangement of the houses
 within the village, in the ground plan and shape of the dwellings,
 in the burial method, and in the use of the hammock. The
 171 Tapirapé resemble the Kayapó in the layout [111:119] of houses
 361 around a men's house, a layout which is also characteristic of